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something to bring back. No man will return from a hunting excursion empty handed to face the ridicule and anger of his wife; and as a consequence men are occasionally absent from their homes for two or three days, sleeping in the bush, until they have acquired some game, if nothing more than a turtle or a couple of birds' eggs, to bring back to the household. Under ordinary circumstances a man usually hunts alone with the help of a dog, although hunting parties are occasionally formed for the pursuit of drove animals, such as bush hog, or unwieldy beasts such as maipuri (bush cow). In fishing a man has his own private lines which he tends himself, but when a stream is poisoned, the cooperation of several men, and frequently of women and children, is enlisted.

The women of the household attend to the field products, digging the cassava and gathering the other edibles, as well as the cooking and preparation of all food. In these activities they are assisted by men too old to hunt and by young children. The cutting and preparation of the field, is, however, the man's task. And both the men and the women cooperate to do the planting.

Hunting. In the procuring of land animals, only three kinds of devices are used: the bow-and-arrow, the trap, and, rarely, the shot gun. Blow guns and spears are not in use at the present time, nor is there any memory of their former use by the Caribs. Such contrivances are said by the old men to have been used by the Akawai who formerly had settlements on the river and they are occasionally brought into the area as curiosities from distant Akawai settlements.[1]

Bows are made from four different kinds of wood and vary slightly according to the material. These four varieties are washiba (Carib, same; unidentified), letter wood (Carib, paidya; *Brosium aubletti*), bopa (Carib, same; unidentified), and yarriyarri (Carib, same, *Anaxagorea* sp.). The washiba bow in cross section is a fat oval; it is somewhat flatter on the belly than on the back and the wood is almost black. The letter wood bow has the same general

[1] Alec, for instance, says that when he was young his uncle brought a blow pipe home after he had made a trip to the head of the Cuyuni. There he had bought the weapon from the Akawais. It was made in one piece from a palm stem with the pith removed. His uncle gave him instructions concerning it. If you hit the quarry and it runs away, the poison is spoilt and the blow pipe must be thrown away. "This is because the game runs away with the essence of the poison" robbing the poison on your unused darts of its power and the weapon of its efficacy. To be successful you must try to hit the game two or three times and cut out the parts around the wounds.

411 shape as the washiba, but the wood has transverse dark markings
313 across the belly of the bow. The bopa bow is flatter in cross sec-
137 tion than the two preceding types. These three types of bow are provided with a groove running the full length of the back, in which is held the surplus part of the bow string which is used for strengthening the weapon. The yarriyarri bow is round in cross section, yellowish or light brown in color, and has no groove in its back.

411 The body of the bow in all types tapers gradually from the middle toward both ends. At each end, the taper is suddenly broken by a small shoulder, marking the base of a short blunt-ended peg whittled out of the wood in one piece with the rest of the bow. Around this small peg at each end, the bow string is attached. In an unstrung bow the head is often indistinguishable from the foot. The string is attached to the head by a slipknot, whereas at the foot, the string is attached by two half hitches and carried up the back in the groove. It is held in place in the groove by being bound around the bow upon itself in two places. These bindings, which extend around the entire bow, are at approximately the first and third quartiles, respectively, of the bow's length; and between the two bindings the string is carried twice, so that, in effect, two strengthening cords lie along the back of the middle part of the bow, as can be seen in the illustrations. The strengthening, however, is carried only to the upper binding so that the upper quarter of the bow has no support on its back. The bow string, the strengthening along the back, and the bindings are all part of one unbroken length of kraua cord. When stringing a new bow, a man tests it by bending it, with first one end then the other on the ground, to see which end is stiffer; this end is chosen for the foot; a suitable length of cord is paid out and attached to the foot peg by means of the two half hitches above mentioned, a slip knot is made in its end and the bow string tested for length, after which it is attached to the head. Then the remaining loose cord attached to the foot is bound in the groove along the back to serve as strengthening.

123 I had the men teach me to make several bows. In making a
313 washiba bow we went early one morning into the bush and found an old washiba log which had fallen to the ground. With a cutlass, a piece about six feet long, square in cross section, and about three

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inches in diameter, was hacked out. The piece of wood was brought back to the settlement and the whole morning was spent in hacking it down to the proper size. First a cutlass was used, then a wooden-handled knife. A series of hacks or cuts about one-half inch apart was made along the surfaces to be reduced. Then the wood was reduced by a shaving motion of the blade. The afternoon was spent in smoothing down the wood to an oval shape. For this purpose the edge of the knife was used as a scraper, as well as an old cassava grater. Great care was spent in getting the proper taper, and the balance and resiliency of the bow were tested by frequent flexions. Then the ends were determined, with due regard to symmetry, and the pegs whittled at the head and foot. The next morning was spent in making the groove in the back with a broken piece of mirror glass. Then the bow was smoothed all over with a purumo leaf, which is rough and approximates the action of sand paper. Following this the bow was taken down to the creek and placed in the water, where it was left for three days to be seasoned. On the fourth day it was removed and rubbed all over with aporokune gum, which is said to toughen it as well as improve its appearance. Then it was strung.[1]

The bow string is made of the fibre of the kraua grass, (*Bromelia* sp.) which is specially cultivated in the fields for this purpose. The long semi-stiff leaves are shredded through a loop of string attached to a post of the house, as described by Roth[2]. The fibre is then spun into three-twine string by rolling it on the thigh.

Arrows are of several types, but each consists of the following parts (Plate 3, *b*). The head (piatura) is, in these days, made of an old piece of iron, usually a discarded cutlass filed down to the proper shape, or of wood. The epuru is the small piece of wood into which the base of the head is set; on harpoon types the epuru end is pointed and fits into a socket at the base of the head; it is usually made of wawkonse wood. The epuru is set into the end of the hollow shaft (*mapuru*), which is made from a reed-like plant cultivated in the fields for this purpose and called by the Caribs mapuru epui (*Gynerium saccharoides*). The shaft is usually split in receiving the epuru and must be bound around with fine kraua

[1] Bow, urapa; head, apono; foot, opinyoni natari; bow string, urapa amoti; strengthening string, shyatumamoti.

[2] Roth, 1924, *An Introductory Study of the Arts, Crafts, and Customs of the Guiana Indians*, p. 114.

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bitter cassava, and baked into small balls which are dropped into the water where they are swallowed by the fish. A fish which has been gullible enough to swallow this fraud soon loses control and floats to the surface where it is captured by the fisherman.

I did not observe nor hear of the use of fish traps or of nets, although these appliances are reported from other parts of the colony.

The fish most commonly used for food are the haimara (*Hoplias macrophthalmus*), huri (*Hoplias malabaricus*), yarrau (*Hypostoma* sp.), low-low (*Silurus* sp.), pirai (*Pygocentrus*), cartabak (?*Tetragonopterus*). The moracot, so well known for its fighting tendencies and flavor in other parts of the colony, is found only in the tidewater portions of the Barama. Hook baits include spiders, calabash pap, cassava bread, and various worms.

Among other food products obtained from the streams are sting-ray (caught on hooks and tasting somewhat like tripe when cooked), small periwinkles or "snails" of two sizes called respectively mari (small) and kue (large), frog eggs.

Vegetable Foods. Every household has its own agricultural field lying at some distance from the house clearing. The slash-and-burn method is used in agriculture, a method which, in the absence of artificial fertilizers, requires the opening up of a new field usually every third year due to the exhaustion of the soil.

I do not intend here to enter into a detailed description of agricultural practices, inasmuch as similar procedures to those followed by the Caribs have been described by Roth, Schomburgk, Farabee, and others. When choosing a spot for a field, the first criterion is good drainage, and for this reason the fields are frequently referred to as "cassava hills." Associated with the topographical position in the problem of drainage is the character of the soil. The proper soil is called "white dirt" and takes its color from the large amount of sand mixed with the loam. First the underbush is cleared away with cutlasses and heaped into piles. Then the trees are cut down with iron axes obtained in trade. For felling large trees with heavily buttressed feet, scaffolds of small logs tied together with bush rope are built ten to fifteen feet above the ground, on which men may stand to do the chopping.

The tree felling is usually done during the rainy season and the movable logs and brush piled into heaps. Some time after the advent of the dry season, the logs and brush are burned, after

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354 The fireplaces are important parts of every house, not from the structural point of view, but because they are the centers around which food is partaken and from which warmth radiates to protect the blanketless Caribs from the sudden chill of the jungle nights. No particular construction is necessary for the fireplace, although one spot is usually selected for the fire, on which the cooking is done. The pots are set directly upon the coals and are supported by the surrounding fire wood. The cassava pan, on the other hand, is supported on rough stones at a height of from four to eight inches above the coals. At night several supplementary fires may be kindled in various parts of the house to warm various hammocks. Figure 5 shows a diagrammatic representation of the nighttime arrangement of a medium sized house. An important [412] accessory of the fire is the fan, which incidently is seldom used for cooling the skin. In a settlement a fire practically never has to be started from scratch, because somewhere among the houses is usually one which has not been allowed to go out. To insure the continuance of the fire during absence of the occupants from the house, large logs are usually left radiating from the embers so that their ends retain living coals for a long time after the flame has [313] died down. Konta wood is considered good as a fire-holder. In starting a new fire from embers, fine splinters of dry wood are heaped in a conical pile over the embers and brought to a flame by blowing with the mouth or by fanning. The Indians are adept at securing dry or resinous kindling wood, even in a heavy rain. The wettest looking piece of wood in the jungle, if it is solid, can be trimmed down to its dry core, which can be shaved into kindling.

372 When confronted with the necessity of starting an entirely new 177 fire, the Carib usually relies, in these days, upon one of the following methods: matches, gunpowder and cartridge caps, or iron and flint. Safety matches may be bought at the trading posts at the standard price of ten cents for a one-cent box, and those natives who have any contact at all with the shops usually have at least one box of matches stored somewhere about the house, carefully protected from cold and damp. Naturally, these conveniences of white civilization are used only with the greatest parsimony. In emergencies, a man with ammunition can start a fire by exploding a cartridge cap into a small pinch of gun powder. Many of the men possess strike-a-light outfits consisting of a piece of flint and